ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

—OF THE—

Seventy-sixth Annual Session

—OF THE—

ALABAMA BAPTIST ASSOCIATION,

—HELD WITH—

SILOAM CHURCH,

Butler County, Ala., October 11, 12, and 13, 1895.

OFFICERS:

ELD. J. E. KOLB, Moderator.....Rutledge, Ala.
ELD. C. C. LLOYD, Clerk.....Greenville, Ala.
WM. P. MCQUEEN, Treasurer.....Sandy Ridge, Ala.

The next session will be held with Hickory Grove Church, Montgomery County, Alabama, beginning Friday before the second Sunday in October, 1896. Introductory Sermon by Eld. C. C. Lloyd; Alternate, Eld. W. H. Cheatham. Missionary Sermon by Eld. F. M. Hauser; Alternate, Elder T. E. Morgan.

Montgomery, Ala.:
ALABAMA BAPTIST,
1895.

MINUTES.

SILOAM CHURCH, CRENSHAW COUNTY, ALA.,
FRIDAY, OCTOBER 11TH., 1895.

The delegates from the churches composing the Alabama Baptist Association met with Siloam Church, Crenshaw County, Alabama.

The Association being called to order by the Moderator, Elder J. E. Kolb, prayer was offered by Elder F. M. Hauser.

The Introductory sermon was preached by Elder J. G. Thomas. Adjourned for dinner.

AFTERNOON SESSION.

2 P. M. The letters from the churches were read and names enrolled as follows:

FIRST DISTRICT.

Rutledge—J. T. Helms, Wm. Baily, Joseph Lightfoot.
Siloam—J. W. Smith, Lem. Helms, *Marshall Barnes.
Damascus—Jos. Kierce, G. W. Thomas, *David Phelps.
Union—Charlie Routen, J. W. Massey, C. H. Morgan, Jno. C. Routen.
Chapel Hill—*W. H. Mullins, J. E. Kelly, Eddie Summerford.

SECOND DISTRICT.

Spring Creek—Jno. A. Stringer, J. H. Staggers, T. L. Bowden.
Mountain Hill—*L. F. Gregory, Joe. Schofield, *Nathan Peak.
Hickory Grove—W. P. McQueen, Jas. Brightwell, J. C. Fonville, R. H. Cross.
New Ebenezer—J. T. Duffell, *E. L. Adams, *B. W. Addison.
Panola—Geo. R. Vickery, *J. H. Sexton.

THIRD DISTRICT.

Steep Creek—J. M. Dickinson, *M. T. Williams, T. L. S. Grace.
Ellis—Not represented.

FOURTH DISTRICT.

Indian Creek—John Bush, *F. M. Rodgers, James Reese.
Good Hope—Not represented.
Antioch—J. H. Harrison, E. H. Stuckey, N. F. Perry.
Gravel Hill—Not represented.
Pigeon Creek—J. M. Stephens, J. E. Helms, *J. L. Petty.

Absentees marked thus *

Organization: Elder J. E. Kolb, Moderator; Elder C. C. Lloyd, Clerk; Wm. P. McQueen, Treasurer.

The Constitution and Rules of Decorum were read by the Clerk.

Received Correspondence:

Brother R. D. Shell, of Zion Association, and Brother W. H. Nix, of New Providence Association, were cordially received and invited to seats with us.

Brother Hauser read report on Foreign Missions. Spoken to by Hauser, Sims, Fonville and others. After amendment, by motion of Brother Fonville, adopted.

Report of Committee on Hospitality read and adopted.

Heard report on Religious Exercises.

COMMITTEES TO REPORT AT PRESENT SESSION.

On Nominations—W. P. McQueen, J. M. Dickinson, J. Bush, E. H. Stuckey.

On Documents and State of Religion—J. F. Sims, C. H. Morgan, Joe. Kierce.

On Finance—T. L. S. Grace, J. C. Fonville, S. J. Kelly.

On Auditing—J. C. Fonville, Chairman.

On Time and Place—R. H. Cross, Jno. A. Stringer, J. H. Harrison.

On Ministerial Education—J. F. Sims, T. T. Dobbs, R. T. Poole.

On Foreign Missions—W. C. Avant, F. M. Hauser, W. P. Bush.

On Home and State Missions—J. C. Fonville, J. C. Routen, Dan Harrison.

On Religious Literature—G. R. Vickery, I. F. Helms. J. F. Barrett.

On Obituaries—J. C. Fonville, T. L. S. Grace, C. C. Lloyd.

On Schools and Colleges—T. E. Morgan, Jno. A. Rhodes, J. I. Perdue.

On Temperance—W. P. McQueen, H. P. Watts, Joseph Kierce.

On Sunday Schools—J. M. Dickinson, C. H. Morgan, J. W. Stephens.

On Bible Cause—W. H. Cheatham, J. G. Thomas, S. A. Satterwhite.

On Orphan's Home—F. M. Hauser, J. F. Sims, T. L. S. Grace.

On Religious Exercises—Pastor and deacons of Siloam church with Brethren R. H. Cross and Jno. A. Stringer.

Preaching to-night at 7 p. m. by Elder C. C. Lloyd.

Adjourned till 9 a. m. Saturday.

SATURDAY—Morning Session.

9 A. M. Prayer meeting service by Elder S. J. Williamson. Minutes read and adopted.

Renewed call for Correspondence:

Brother R. F. Hawkins, from New Providence Association, and Elder S. J. Williamson, from Zion Association, were cordially received, and invited to seats with us.

The report of Executive Committee was read by Clerk. On motion of Brother Fonville, said report was amended, and after discussion by Fonville, Stevens, Lloyd and others, adopted.

Brother Fonville read report on Home and State Missions. Adopted.

Brother Sims read report on Ministerial Education. Spoken to by Sims, Fonville, Kolb and others. Adopted.

Brother Hauser read report on Orphan's Home. After discussion by Sims, Dobbs, Fonville, adopted.

Cash collection for Orphan's Home, $10.05.

A letter from Pigeon Creek church, petitioning admittance into this body, was read and said church cordially received.

Brother J. H. Stephens, representing Pigeon Creek church, was given the hand of reception by the Moderator.

A new Executive Board was formed, composed of one representative from each church.

Bro. J. E. Cobb was made chairman.

Adjourned for dinner.

Afternoon Session.

2 P. M. Prayer by Eld. B. F. Cooper.

On motion of Bro. Fonville, the amount pledged for church building at Grange Hall, Pintlala, at our session in 1893, was ordered transferred to Pigeon Creek church.

Bro. McQueen moved that the said amount of $25.00 be turned over now to the building committee of said church. Carried.

The report on Obituaries was read by Bro. Fonville and adopted by a rising vote.

Bro. Hauser paid a feeling tribute to the memory of our dearly beloved brother, S. A. Satterwhite, and moved that a special committee be appointed to draft resolutions of respect to his memory for publication in the Alabama Baptist.

Bro. Thomas read the report on Bible Cause. Adopted.

The report on Documents and State of Religion was read by Bro. Sims. Adopted.

Bro. Kierce read the report on Temperance. Adopted.

Report on Religious Literature was read by Bro. Vickery and adopted.

The Clerk read the report on Sunday Schools and Colleges. After remarks by Lloyd, Sims and others, was adopted.

Report of Finance Committee was read by Bro. Grace and adopted.

Eld. F. M. Hauser made a strong and eloquent appeal in behalf of the Alabama Baptist.

Report on Nominations was read and adopted.

Auditing Committee's report read and adopted.

PLEDGES FOR COLPORTAGE FUND.

Rutledge	$ 5 00	Hickory Grove	$20 00
Siloam	5 00	Indian Creek	5 00
Damascus	5 00	Antioch	5 00
Union	10 00	Pigeon Creek	2 50
Spring Creek	5 00	Sister Dean	50
Mountain Hill	5 00	J. T. Duffell	1 00
Steep Creek	5 00	C. C. Lloyd	1 00
Chapel Hill	5 00		

Delegate to Southern Baptist Convention—Eld. C. C. Lloyd; alternate, Eld. J. F. Sims.

Delegates to State Convention—R. H. Cross, C. H. Morgan, T. L. S. Grace, J. C. Routon, C. C. Lloyd, J. C. Fonville, I. F. Helms, J. F. Sims, J. M. Dickinson, F. M. Hauser.

Contribution in behalf of delegate to Southern Baptist Convention, $8.50.

Sunday collection for missions, $22.82.

Clerk directed to correct Finance Exhibit.

Clerk to be paid $10.00 for his services.

The Association to meet next year with Hickory Grove Church, Montgomery County, Alabama.

Resolution of thanks by Brother Hauser:

Resolved, That the thanks of this Association are due and hereby tendered to the brethren and sisters of Siloam as well as the entire community, for their generous and cordial hospitality.

Adopted by a rising vote.

Adjourned till 9 a. m. to-morrow.

Benediction by Elder J. F. Sims.

SUNDAY—Morning Session.

9 A. M. Prayer by Elder T. T. Dobbs.

Minutes read and approved.

The report on Sunday Schools was read by Brother Dickinson. After discussion by Dickinson, Morgan and others, adopted.

Brother S. O. Y. Ray, State Evangelist, representing the cause of missions, the Alabama Baptist, &c., was cordially received, and invited to a seat with us.

Recess for fifteen minutes.

Brother S. O. Y. Ray preached the Missionary sermon at 11 a. m. Cash collection for missions $22.83.

Adjourned to meet next year with Hickory Grove.

The parting hand was given. Hymn, "Blest be the tie." Benediction by Brother Ray.

J. E. KOLB, Moderator.

C. C. Lloyd, Clerk.

COMMITTEES TO REPORT NEXT SESSION.

Home and State Missions—T. T. Dobbs, W. H Cheatham, J. G. Thomas.

Foreign Missions—T. E. Morgan, W. A. Shanks, R. T. Poole.

Bible Cause and Religious Literature—J. C. Routen, I. F. Helms J. T. Helms.

Schools and Colleges—W. C. Avant, J. T. Davidson, G. R. Vickery.

Temperance—J. E. Kolb, N F. Perry, Jno. A. Rhodes.

Sunday Schools—H. P. Watts, T. L. Bowden, E. L. Harrison.

Ministerial Education—C. C. Lloyd, J. T. Duffell, Joe. Phelps.

Obituaries—J. C. Fonville, T. L. S. Grace, C. C. Lloyd.

Orphan's Home—F. M. Hauser, J. F. Sims, T. L. S. Grace.

Brethren will be expected to bring these reports ready prepared, and thus avoid delay during session.

REPORTS AND RESOLUTIONS.

REPORT OF EXECUTIVE BOARD.

We beg leave to report, that a few of us met in December, with Panola church, but as there was not a quorum, we took no action in regard to the proposed colportage work. Again in March, at Indian Creek, the board was well represented, and it was agreed that the pastors of the various churches urge them to collect, and forward a part at least, of their pledges to Steep Creek, at our meeting there in June. A few of the churches responded in part, but there was not sufficient funds sent up with which to begin the work. And now owing to the extreme stringency in money matters, together with the fact that the year was so advanced, it was deemed best to make no further effort to begin the work the present year, but that the churches be again urged to send up the amount of their pledges to the Association as a basis for operation in this line next year. In conclusion, we recommend that a suitable person for the colportage and mission work be chosen at the present session, that he be duly instructed, and engage at once in this important work

T. E. Morgan, Chairman.

REPORT ON FOREIGN MISSIONS.

Your committee begs leave to report, that it views with pain the decline in interest in Foreign Missions in this Association. Up or down goes church life as the missionary tide rises or ebbs. Christ came to seek and to save that which is lost. His mission includes the basest outcast in civilization, the vilest idolater in heathendom. Out of 1,500,000,000 beings upon the face of the earth there are 40,000,000 nominal church members, and 15,000,000 true believers, or one out of one hundred. After nearly 1900 years, one in the "ark of safety" and ninety-nine drifting in the "region and shadow of death." Millions going down to death while we stand idly by, and yet Christ says, "freely ye have received, freely give."

The idolatry of heathenism is just as bad as when Paul preached at Athens. Christianity is ours, we have received marching orders from our commander in chief "to go into all the world and preach the gospel to every creature." To disobey is treason, and opposition is rebellion. The work of evangelizing the world was committed to the friends of Christ, not to thunderbolts, nor volcanic eruptions, nor

earthquakes, nor marshalled hosts of war, nor clerical coats and white cravats, but to people who love the sweet old story of Jesus and his love.

Brethren, the mission cause needs our prayers, our sympathy, our financial support.

We therefore recommend, that each pastor in our Association preach one sermon at least during the coming year, and a collection for the cause be taken up, removing thereby as far as possible the reproach that is upon us that we are an anti-mission body.

Respectfully submitted,

W. C. Avant, Chairman.

REPORT ON BIBLE CAUSE.

Your Committee on Bible Cause beg leave to report that no interest in Christian work demands more attention than the spreading abroad the word of God. With pleasure we note the fact that at the opening of the century there were only forty-seven translations of the entire Bible in existence, to-day there are ninety entire translations and 230 partial ones—320 in all. Five hundred millions of the human race now study the Bible in regions which knew almost nothing of it before the present century began. We therefore urge our brethren to study the Bible and read it in our family circle.

Respectfully submitted,

J. G. Thomas, Chairman.

REPORT ON ORPHAN'S HOME.

We, your Committee upon the Orphan's Home, beg leave to report that we know but little of the workings of the Home except by statements from time to time in the Alabama Baptist. Aid should be rendered by us to every worthy cause, and especially do the claims of orphans and widows press upon us. We therefore recommend that a cash collection be taken up during this session and remitted to them.

Respectfully submitted,

F. M. Hauser, Chairman.

REPORT ON SABBATH SCHOOLS.

Your committee beg leave to report that only five Sabbath Schools are reported by the churches, but from verbal reports of delegates we believe that most of the churches have had schools a part of the year, but from some unknown cause are now suspended. Perhaps the churches need teachers who are quickening spirits like Israel's prophet, who brought his full self in contact with the dead body—eye to eye, mouth to mouth and face to face. The teacher must be such sent of God, who feels there is no interest paramount to opening the minds and the Scriptures to the hearts of his scholars. Brethren are slow to learn that the Sabbath School is the church at work in the prayer meeting, conference instruction to the young, or at eleven in its ministration of the words of life to the whole assembly.

Respectfully submitted,

J. M. Dickinson, Chairman.

REPORT ON SCHOOLS AND COLLEGES.

We beg leave to report that too much importance can not be attached to the education of our children. Local schools should be built up, and more interest manifested in the selection of proper persons for teachers. Let us not forget that errors, which are found on every hand, may find a permanent lodgment in the minds of our chil-

dren. Believing this, and believing also that we, as Baptists, hold the "truth as it is in Christ Jesus," let us place our children where they may imbibe correct principles which will be to them a safeguard from the inroads of error.

We would, therefore, recommend especially that we patronize and foster our own schools, notably Howard College, Judson Institute and our Seminary at Louisville.

Respectfully submitted,

T. E. MORGAN, Chairman.

REPORT ON MINISTERIAL EDUCATION.

Your Committee on Ministerial Education beg leave to report as follows: Contentment with an uncultivated mind among ministers is a thing of the past and belongs to other days. The generation of to-day demands an educated ministry. There is an old adage, "Like priest like people," and if we neglect the education of our ministry, they may soon be taught by the people. That condition would be a good reason to drape the cause of Christ in mourning. Thirty young men now at the Howard are wrestling with possibilities, and bid fair to be master builders in their high calling. The gainsayers must be met on their own domain and convinced of their errors by undermining their fort and tearing down their strongholds. We therefore recommend the importance of this noble work.

Respectfully submitted,

J. F. SIMS, Chairman.

REPORT ON DOCUMENTS AND STATE OF RELIGION.

We find on examination that the state of religion is at a lower ebb than it should be. There are only 34 baptisms this year against 106 last year. We further find that but few of the churches have regular prayer meetings. We also find that the homes of many of our dear brethren have been made sad on account of twelve deaths within our bounds. May the Lord be with the bereaved. We also find that Mountain Hill church has ordained brethren F. M. Hauser and R. T. Poole to the full work of the ministry, and J N. Schofield to the deaconship. Chapel Hill has also ordained Bro. S. J. Kelly a deacon, and Hickory Grove John M. Moncrief and George S. Morrison. Also, J. T. Duffell, of New Ebenezer, was made deacon.

Hickory Grove and Spring Creek both ask this body to meet with them next session.

We omitted to state in the list of ordinations that Bro. J. C. Brown was ordained to full work of the ministry at Spring Creek.

Respectfully submitted,

J. F. SIMS, Chairman.

REPORT ON RELIGIOUS LITERATURE.

Your committee beg to report, first, that the Bible is the Book of God, and should be read in preference to any other book. No book or literature of any kind should be allowed to interfere with our study of the Bible, and we think it ought to be read in school and by our firesides as well as in the churches. We also recommend that our denominational books and papers be kept in our homes, especially the Alabama Baptist, and Home and Foreign Journal.

Respectfully submitted,

G. R. VICKERY, Chairman.

REPORT ON STATE AND HOME MISSIONS.

Your committee is in ignorance of the efforts of the State Board and Home Mission Society and of the results of their efforts. For years this Association, without indifference to the efforts of other Christian bodies, has found it necessary to direct its efforts to the evangelization of the people within its own territory. Reluctantly we suggest that the contributions from the churches to associational purposes are not equal to the self-denying qualities of our own devoted ministry, and we bespeak more liberal contributions on the part of the lay members, that the hands of the ministry may be upheld as they go forward preaching the glorious gospel of the blessed God.

Respectfully submitted,

J. C. Fonville, Chairman.

REPORT ON TEMPERANCE.

Temperance is the scriptural indulgence of natural appetite, and all tastes acquired are prohibited by God's word. We can not be temperate in stealing nor swearing. "Thou shalt not steal," etc. Neither can we be temperate in intoxicating drinks as a beverage. "Woe unto him that giveth his neighbor drink." Many other sins of intemperance are heinous in the sight of God, but the greatest is the use of ardent spirits as a beverage socially, politically and religiously, often wrecking homes, nations and churches. Brethren, in the name of God and all that is good, let us fight this monster evil, and pray that the bright sun of righteousness and temperance may rise and shine in brightness and beauty to the honor and glory of "Him who loved us and gave himself for us." "Touch not, taste not, handle not." "At last it biteth like a serpent and stingeth like an adder."

Respectfully submitted,

Joseph Kierce, Chairman.

REPORT ON OBITUARIES.

During the past associational year the angel of death has entered our midst, gently touched the eyelids of several brethren and sisters, and they have fallen asleep in Jesus. Of these are sister Ella Supples of Hickory Grove, Celia Cowart, Lurana Pollard and Louisa Wells of Union; Rosana Smith of Damascus, and Harriet Pickett of Siloam; Bro. H. C. Branch of Panola; sister Catherine Jones, Bro. S. A. Satterwhite and George Powell, of Steep Creek.

As one by one our brethren and sisters "lay aside their armor to dwell in peace at home," it is an assurance to us that God's children are gathering home. Our brother Satterwhite was for a long time a faithful deacon of Steep Creek church, an efficient, active laborer in the vineyard of the Lord, a devoted, pious Christian in all his walk. For years he was Treasurer of this Association, and sadly will we miss him at our annual reunions. In the death of these we realize a loss to the church, but it is a pleasure to contemplate them emerging from the valley of the shadow of death, ascending with burnished wings the mountains of joy, of bliss, of love, resting under the shade of the trees that grow upon the banks of the river of life, inhaling the perfume distilled from the ever-blooming flowers that eternally array the celestial landscape, in the land ever resonant with the joy of the redeemed, where—

"They shall see the Savior's face,
And rest in his divine embrace,
Enjoy the fulness of his grace,
And wonders of his love."

J. C. Fonville, Chairman.

TO THE ALABAMA BAPTIST ASSOCIATION.

We, your Executive Board beg leave to report, that we have decided to employ Brother C. C. Lloyd as colporter for the Association for five months, for twenty dollars per month, with the understanding that he employ two months of that time, between now and the first day of February, 1896, and that it be discretionary with him for the balance of time during the year 1896, and that he utilize all cash on hand for the purpose of procuring necessary literature for said work, and that he try and sell the same so as to make not over ten per cent on literature. It is further understood in this contract with Brother Lloyd, that his pastoral work at his home church will not be interferred with.

J. E. Kolb, Chairman, Ex. Board.

REPORT ON NOMINATIONS.

Your Committee on Nominations beg leave to make the following report: To preach the Introductory sermon, Elder C. C. Lloyd; alternate Elder W. H Cheatham. To preach the Missionary sermon, Elder F. M. Hauser; alternate, Elder T. E. Morgan.

W. P. McQueen, Chairman.

REPORT OF AUDITING COMMITTEE.

We have examined Treasurer's report and report of Finance Committee, and find them correct.

J. C. Fonville, Chairman.

REPORT OF AUDITING COMMITTEE.

We have examined Treasurer's report, and report of Finance Committee and find them correct.

J. C. Fonville, Chairman.

LIST OF ORDAINED MINISTERS IN THE ALABAMA ASSOCIATION.

J. F. Sims	Rutledge,	Ala.
W. C. Avant	"	"
J. E. Kolb	"	"
F. M. Hauser	"	"
W. H Cheatham	Greenville,	"
C. C. Lloyd	"	"
R. T. Poole	Surles,	"
B. F. Cooper	Pigeon Creek,	"
T. T. Dobbs	Cooks Stand,	"
J. G. Thomas	Honoraville,	"
T. E. Morgan	"	"
J. T. Davidson	"	"

LICENTIATES.

M. Pruitt	Fort Deposit,	Ala.
Geo. R. Vickery	Honoraville,	"

EXECUTIVE BOARD.

Nelson Rushton.	T. L. S. Grace.
J. H. Killough.	Jno. E. Roper.
J. H. Barrett.	F. M. Rogers.
W. O. Killough.	H. P. Watts.
J. H. Staggers.	J. H. Harrison.
J. Schofield.	Jno. A. Rhodes.
R. H. Cross.	S. J. Kelly.
Jeff Cook.	J. E. Helms.
J. H. Sexton.	J. E. Kolb, Chairman.

Five to make a quorum.

FOR SUNDAY SCHOOL WORK.

First District	C. H. Morgan.
Second District	W. P. McQueen.
Third District	J. M. Dickinson.
Fourth District	H. P. Watts.

FINANCIAL EXHIBIT OF ALABAMA BAPTIST ASSOCIATION—1895.

CHURCHES.	State Missions (Cash.)	Home Missions. (Cash.)	Foreign Missions. (Cash.)	Church Buildings Not at Home. (Cash.)	Bible & Colportage. (Voucher.)	Minutes.	Associational Purposes.	Orphanage. (Cash.)	Total.	Repairs, Fuel, the Poor, Etc.	Value of Buildings & Furniture.
Antioch	$	$	$	$	$3 27	$ 1 50	$ 1 73	$	$ 6 50	$	$ 350 00
Rutledge						1 40			1 40	50 00	450 00
Siloam						2 00	5 00		7 00		350 00
Damascus						1 75	5 00		6 75		350 00
Union		1 00	50		1 40	1 50			4 40		250 00
Spring Creek						1 50			1 50		500 00
Mountain Hill						50			50		150 00
Hickory Grove						2 00	11 00		13 00		750 00
New Ebenezer						1 50	5 00		6 50		250 00
Panola											100 00
Steep Creek						2 00	4 00		6 00		1400 00
Ellis											300 00
Indian Creek					1 55	2 75			4 30		500 00
Good Hope											300 00
Gravel Hill											250 00
Chapel Hill	X	X		X	X	2 00	X 95		3 95		200 00
Pigeon Creek						70			70		
Col. at Associa.	6 31	6 31	6 31								
Total	$6 31	$7 31	$6 81	*$54 00	$6 22	$21 10	$32 68	$10 05	$72 50	$50 00	$6450 00

A correct account of all vouchers, as well as cash, passing through the churches from one session to another should be kept and reported fully in the letters. And remember the money and vouchers must first be turned over to the Finance Committee, thus avoiding much confusion.

Total for all purposes, $6,762.26.

Received of C. C. Lloyd $15.00 for printing Minutes of the Alabama Baptist Association for the year 1895.—ALABAMA BAPTIST.

*Not credited to any particular source.

STATISTICS OF ALABAMA BAPTIST ASSOCIATION—1895.

CHURCH.	COUNTY.	PASTOR.	CLERK.	CLERK'S P. O.	Membership last Reported.	Increase by				Decrease by				Present Membership.	Preaching Sabbaths.	Reports Prayer Meeting.	Reports Revival.
						Baptism.	Letter.	Voucher.	Restoration.	Letter.	Exclusion.	Erasure.	Death.				
Antioch	Butler	C. C. Lloyd	J. T. Day	Searcy	62	2				6	1			57	1st		1
Chapel Hill	Crenshaw	B. F. Cooper	W. H. Rodgers	Cook's Stand	61	1	3		1	7	1			58	"	Regular	1
Damascus	Butler	J. E. Kolb	S. F. Andress	Earlton	67		1			1			1	66	3d		1
Ellis	Lowndes		Frank May	Ft. Deposit	25									25			
Good Hope	"	J. E. Kolb	J. C. Abbott	Greenville	33									33	2d		
Gravel Hill	Butler	I. L. Taylor	J. F. Freeman	Greenville	25									25	4th	Regular	1
Hickory Grove	Montgomery	T. E. Morgan	D. S. Hurst	Davenport	51	1	1		1				1	53	3d		1
Indian Creek	Butler	T. T. Dobbs	Dan Harrison	Searcy	107	1	5		1	2	1		1	110	4th		1
Mountain Hill	Crenshaw	F. M. Hauser	R. L. Hall	Surles	47						7			40	"		1
New Ebenezer	"	J. T. Davidson	Jeff Cook	Highland Home	36	1				3		1		33	2d		1
Panola	"	J. G. Thomas	J. H. Sexton	Best	34	3	1			9			2	27	3d		1
Rutledge	"	F. M. Hauser	Wm. Swanner	Rutledge	55	2	3			3			1	56	"		1
Siloam	"	B. F. Cooper	J. B. Foster	Rutledge	69	13	12			5	2		1	86	2d		1
Spring Creek	Butler	T. E. Morgan	T. L. Bowden	Daisy	73	1		1		2				73	"	Regular	1
Steep Creek	Lowndes	S. J. Catts	M. A. Powell	Hayneville	57	7	1	1		1			2	63	1st		1
Union	Crenshaw	S. W. Raley	J. C. Routon	Honoraville	117	1	2		1	18	6		3	94	4th	Regular	1
Pigeon Creek	Butler	J. G. Thomas	J. M. Stevens	Honoraville										20	1st		
Total					919	33	29	2	4	57	18	1	12	803			

Names of Churches Organized During Year—One.

Sunday School Superintendents and their Postoffices—Pigeon Creek church, Jas. W. Morgan, Honoraville; Rutledge church, William Bailey, Rutledge; Union church, C. H. Morgan, Honoraville; Mountain Hill church, J. D. Sansom, Surles; Steep Creek church, J. M. Dickinson, Morgansville; Gravel Hill church, Fletcher Herndon, Greenville, Ala.

Names of Churches Received from other Associations—Pigeon Creek admitted into Alabama Association by petition from her own bounds.

919

88 719
68 111
20
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DECLARATION OF FAITH OF ALABAMA BAPTIST ASSOCIATION.

ARTICLE 1. OF THE SCRIPTURES.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction [a]; that it has God for its author [b], salvation for its end [c], and truth without any mixture of error for its matter [d]; that it reveals principles by which God will judge us [e]; and therefore is, and shall remain to the end of the world, the true center of Christian union [f]; and the supreme standard by which all human conduct, creeds and opinions should be tried [g].

(a) All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works—2 Tim. 3-6:17. (b) For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost—2 Peter 1:21. (c) These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing ye might have life through his name. John 20:31. (d) For the word of the Lord is right; and all his works are done in truth—Psalms 33:4. (e) God shall judge the secrets of men, according to my gospel—Rom. 2:10. And the dead were judged out of those things which were written in the books, according to their works—Rev. 22:12. (f) Though we, or an angel from heaven, preached any other gospel unto you than that which we have preached unto you, let them be accursed—Gal. 1:9. (g) If any man preach any other gospel unto you than that ye have received, let him be accused—Gal. 1:10.

ART. 2. OF THE TRUE GOD.—That there is one, and only one, true and living God (a) whose name is Jehovah (b), the Maker and Supreme Ruler of Heaven and earth (c), inexpressibly glorious in holiness; worthy of all confidence and love (d), revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost, equal in every divine perfection (e), and executing distinct and harmonious offices in the great work of redemption (f).

(a) God is one—Gal. 3:20. (b) That men may know that thou, whose name is Jehovah art the most high over all the earth—Psalms 83:18. (c) For by him were all things created, that are in Heaven, and that are in earth, visible and invisible—Col. 1:16. (d) Who is like thee, glorious in holiness, fearful in praises, doing wonders—Ex. 15:11 (e) For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one—1 John 5:7. For in Him dwelleth all the fullness of the Godhead bodily—Col 2:9. Who, being in the form of God, thought it not robbery to be be equal with God.—Phil. 2:6. (f) God sent his Son into the world, that the world through him might be saved—John 3:17. Christ died for our sins, according to the Scriptures—1 Cor. 15:3. And was raised again for our justification—Rom. 4:25. He ever liveth to make intercession for them. Heb. 7:25 It is the Spirit that quickeneth—John 6:63.

ART. 3. OF THE FALL OF MAN.—That man was created in a state of holiness, under the law of his Maker (a), but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint but choice, (b) being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions (e), and therefore under just condemnation to eternal ruin, without defence and excuse (d).

(a) So God created man in his own image—Gen. 1:27. God made man upright—Ec. 7:29. (b) In Adam all die—1 Cor. 15:22. There

is none righteous, no, not one—Rom. 3:10. Ye are of your father the devil, and the lusts of your father ye will do—John 8:44. (c) He that believeth not is condemned already; because he hath not believed on the name of the only begotten Son of God—John 3:18. Who shall be punished with everlasting destruction—2 Thes. 1:8. (d) And he was speechless—Matt. 22:12. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse—Rom. 1:30.

Art. 4. Of the Way of Salvation.—That the salvation of sinners is wholly of grace (a), through the mediatorial office of the Son of God [b], who took on him our nature yet without sin [c]; honored the law by his personal obedience, and man's atonement for our sins by his death [d]; being risen from the dead he is now enthroned in Heaven [e]; and uniting in his wonderful person the tenderest sympathies with divine perfection is every way qualified to be a suitable, a compassionate, and an all sufficient Saviour [f].

[a] For by grace ye are saved, through faith; and that not of yourselves, it is the gift of God—Eph. 2:8. [b] For there is one God and one Mediator between God and men, the man Christ Jesus—1 Tim. 2:5. [c] For as much as the children are partakers of flesh and blood, he also took part of the same—Heb. 2:14. And in him is no sin—1 John 3:5. [d] The Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable.—Isa. 42:21. We were reconciled to God by the death of His Son—Rom. 5:10. [e] But we see Jesus—crowned with glory and honor.—Heb. 2:9. [f] For we have a High Priest that can be touched with the feelings of our infirmities—Heb. 4:15. For in him dwelleth the fullness of the Godhead—Col. 2:9.

Art. 5. Of Justification.—That the gospel blessing, which Christ of his fullness bestows on such as believe in him in justifications, consists in the pardon of sin and promise of eternal life, on principles of righteousness [b]; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness [c], that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity [d].

[a] Therefore being justified by faith, we have peace with God through our Lord Jesus Christ—Rom. 5:1. [b] Whosoever believeth in Him shall receive remission of sins—Acts 10:30. He that believeth on the Son hath eternal life.—John 3:36. Whom God hath set forth to be a propitiation, through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God—Rom. 3:25. [c] Not by works of righteouness, which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost—Titus 3:5. [d] He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things.—Rom. 8:32.

Art. 6. Of the Freeness of Salvation—That the blessings of salvation are made free to all by the gospel [a], that it is the immediate duty of all to accept them by a cordial and obedient faith [b], and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ [c] which refusal will subject him to an aggravated condemnation [d].

[a] Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else—Isa. 45:22. Whosoever will, let him take the water of life freely.—Rev 22:17. [b] Now he commandeth

all men everywhere to repent—Acts 17:30. [c] Ye will not come unto me that ye might have life—John 5:40. [d] It shall be more tolerable for the land of Sodom in the day of judgment than for thee. Mat. 11:24.

ART. 7. OF GRACE IN REGENERATION.—That in order to be saved, we must be regenerated or born again [a]; that regeneration consists in giving a holy disposition to the mind, and is affected in a manner above our comprehension or calculation, by the power of the Holy Spirit so as to secure our voluntary obedience to the gospel [b]; and that its proper evidence is found in the holy fruit we bring forth to the glory of God [c].

[a] Except a man be born again he cannot see the kingdom of God. John 3:3. [b] And be renewed in the spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness—Eph. 4, 23, 24. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit. John 3:8. Every one that loveth is born of God, and knoweth God. 1 John 4:7. If a man love me, he will keep my words.—John 14:23. [c] For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Eph. 2:10. We know that whosoever is born of God sinneth not.—1 John 5:18.

ART. 8. OF GOD'S PURPOSE OF GRACE.—That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, prayer, praise, trust in God, and active imitation of His free mercy; that it is ascertained by its effect in all who believe the gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

[a] God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth.—2 Thes. 2:13. [b] Therefore I endure all things for the elect's sake that they may obtain the salvation which is in Christ Jesus, with eternal glory—2 Tim. 2:10. [c] According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love—Eph. 1:4. [d] And they that are with Him are called, and chosen, and faithful—Rev. 17:14. [e] Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?—Rom 8: 33-34. [f] Wherefore the rather, brethren, give all diligence to make your calling and election sure—2 Peter 1:10.

ART. 9. OF THE PERSEVERANCE OF THE SAINTS.—That such only are real believers as endure unto the end; that persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

[a] Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil—1 John 2:9, 10. [b] They went out from us, but they were not of us—1 John 2:19. [c] God is faithful, who will not suffer you to be tempted above that you are able; but will, with the temptation, also make

a way to escape, that ye may be able to bear it—1 Cor. 10:13. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—1 Peter 1:5.

ART. 10. HARMONY OF THE LAW AND GOSPEL.—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability, which the Scriptures ascribe to fallen man, to fulfill its precepts arises entirely from their love of sin, to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel and of the means of grace connected with the establishment of the visible church.

(a) Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled—Matt. 5:18. (b) Wherefore the law is holy, and the commandment holy, and just, and good.—Rom. 6:12. (c) That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit.—Rom. 8:4. Do we then make void the law through faith? God forbid; yea, we establish the law.—Rom. 3:31.

ART. 11. OF A GOSPEL CHURCH.—That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops, or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

(a) Paul, a servant of Jesus Christ, to all that be in Rome, beloved of God, called to be saints.—Rom. 1:7. Therefore we are buried with him by baptism unto death.—Rom. 6:4. Paul, an apostle to the churches of Galatia.—Gal. 1:1-2. For ye are the children of God by faith in Christ Jesus. For as many of you as have been baptized into Jesus Christ, have put on Christ.--Gal. 3:26-27. (b) Now there are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord.—1 Cor. 3:4-5. (c) A bishop then must be blameless.—1 Tim. 3:1-7. Likewise must the deacons be grave.--1 Tim. 3:8, 9, 10; see also Titus 1:7, 8, 9. Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine; and the laborer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. --1 Tim. 5:17, 18, 19.

ART. 12. OF BAPTISM AND THE LORD'S SUPPER.—That Christian baptism is the immersion of a believer in water in the name of the Father, Son and Spirit [a]; to show forth, in a solemn and beautiful emblem, our faith in a crucified and risen Savior; with its purifying power [b]; that it is a prerequisite to the privileges of a church relation, and to the Lord's Supper, [c]; in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination, [d].

(a) See, here is water; what doth hinder me to be baptized? And Philip said: "If thou believest with all thy heart, thou mayest;" and he said: I believe that Jesus Christ is the Son of God. And they went down into the water, both Philip and the eunuch, and he baptized him.--Acts 8:36, 37, 38. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.--Matt. 28:19. (b) Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead.--Col. 2:12. (c) Except a man be born of water, and of the spirit, he cannot enter into the kingdom of

God.--John 3:5. Jesus took bread, and blessed it, and brake it, and gave it to the disciples.--Matt. 26:26. And upon the first day of the week, when the disciples came together to break bread.--Acts 20:7. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.--1 Cor. 11:26. (d) But let a man examine himself, and so let him eat of that bread and drink of that cup.—Verse 28.

Art. 13. Of the Christian Sabbath.—That the first day of the week is the Lord's day, or Christian Sabbath, [a]; and is to be kept sacred to religious purposes by abstaining from all secular labor and recreations, [b]; by the devout observance of all the means of grace, both private and public, [c]; and by preparation for that rest which remaineth for the people of God, [d].

(a) I was in the spirit on the Lord's day.--Rev. 1:10. (b) Remember the Sabbath day to keep it holy.--Ex. 20:8. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.--Verse 11. (c) Upon the first day of the week, when the disciples came to break bread, Paul preached unto them, ready to depart on the morrow.--Acts 12:7. (d) There remaineth, therefore, a rest to the people of God.--Heb. 4:9. Let us labor, therefore, to enter into that rest.--Verse 11.

Art. 14. Of Civil Government.—That civil government is of divine appointment, for the interest and good order of human society, [a]; and that magistrates are to be prayed for, [b]; conscientiously honored and obeyed, [c]; except in things opposed to the will of our Lord Jesus Christ, [d]; who is the only Lord of the conscience, and prince of the kings of the earth, [e].

(a) For there is no power but of God; the powers that be are ordained of God.--Rom. 13:1. For he is the minister of God to thee for good.—Verse 4. For rulers are not a terror to good works, but to evil.—Verse 3. (b) I exhort, therefore that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men; for kings and for all that are in authority.--1 Tim. 2:1, 2. (c) Wherefore ye must needs be subject not only for wrath, but also for conscience sake.--Rom. 13:5. [d] We ought to obey God rather than men.--Acts 5:29. [e] Christ is the blessed and only potentate, the King of kings, and Lord of lords.--1 Tim. 6:15.

Art. 15. Of the Righteous and the Wicked.—That there is a radical and essential difference between the righteous and the wicked, [a]; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of God, are truly righteous in his esteem, [b]; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse, [c]; and this distinction holds among men both in and after death, [d].

[a] He that is not with me is against me.--Luke 11:23. Now, if any man have not the spirit of Christ, he is none of his.--Rom. 8:9. In this the children of God are manifest, and the children of the devil; whoever doeth not righteousness is not of God, neither he that loveth not his brother.--1 John 3:10. [b] To declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus.--Rom. 3:26. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.--1 Cor. 6:11. [c] Except ye repent, ye shall likewise perish.--Luke 13:3. He that believeth not is condemned already.—John 3:18. [d] He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.--Rev. 22:11.

ART. 16. OF THE WORLD TO COME.—That the end of this world is approaching, [a]; that at the last day Christ will descend from heaven and raise the dead from the grave to final retribution, [b]; that a solemn separation will then take place, [c]; that the wicked will be adjudged to endless punishment; and the righteous to endless joy, [d]; and that this judgment will fix forever the final state of man in heaven or hell, on principles of righteousness, [e].

[a] But the end of all things is at hand; be ye, therefore sober, and watch unto prayer.--1 Peter 4:7. [b] For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.--1 Thes. 4:16. All that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.--John 5:28,29. [c] And before him shall be gathered together all nations; and he shall separate them one from another as a shepherd divideth the sheep from the goats.--Matt. 25:32. [d] And these shall go away into everlasting punishment; but the righteous into life eternal.--Matt. 25:32. [e] And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death.--Rev. 20:13,14. Shall not the judge of all the earth do right?--Gen. 18:25.